THE BRETHREN'S EVANGELIST
A Religious Weekly,
Having the BIBLE for its Creed.

H. R. HOLSINGER, - - - Editor.

ASHLAND, O., APRIL 9, 1884.

SPECIAL DIRECTIONS FOR

Ordering the Brethren's Evangelist and Books, and Sending Money:

In all cases write the name of each subscriber, post-office, county and State plainly.

Also, post-office, county, State and name of the writer of the letter.

In ordering a change of address, always give the name of the person, post-office, county and State where the paper is going, and where it is to go after the change.

If anything is written for the editor, or for publication, it must be on a separate sheet of paper from that on which the names of subscribers, or orders for books, are written.

The money should accompany all orders for books or papers.

Money may be sent by Express, Postal Money Order, Bank Draft, Postal Note or Registered Letter, at our risk.

We will be pleased at any time to correct any and all errors occurring in this office.

While we shall endeavor to fill all orders promptly and correctly, we must decline to duplicate any books which may be lost on the road to their destination.

The subscription of the BRETHREN'S EVANGELIST is $2.00 a year, in advance.

New subscriptions may commence at any time during the year, but we cannot agree to furnish back numbers.

The BRETHREN'S EVANGELIST will be sent only till the term of subscription expires, unless otherwise ordered.

Agents are allowed to retain ten per cent. of our money for their services.

All letters and communications to be addressed,

H. R. HOLSINGER & CO.,
Ashland, Ohio.

TAKE NOTICE!

Persons receiving this paper, either by single copy or for a year, are informed that it is done at the suggestion and expense of some friend, and that it will not be sent beyond the time ordered. Single copies are sent with a view of soliciting subscriptions, and all are invited, but none will be inveigled. We aim to do a straight and honorable business. If you like our paper you will take it; if you do not like it, that is the end of it.

THE BALANCE OF THE YEAR FOR $1 50.

In order to help our agents along in getting subscribers, we have concluded to offer the balance of the year for $1.50. That is, from the time the subscription is received. We still have back numbers from January first, and shall be pleased to furnish new subscribers with the full year for two dollars, or the first six months for $1.00. We will try to accommodate our friends. From this on all should say what they wish, whether back numbers or not. When nothing is said we send back numbers, as a rule.

TEN DOLLAR PLEDGES.

We pledge ourselves to be one of one hundred persons to secure five subscribers each, to the BRETHREN'S EVANGELIST, at two dollars, within sixty days:

Hattie Hazen,	Isaac Kilhefner,	Dr. U. M. Beachly,
Kiehl & Folkerth,	Henry Homan.	S. W. Tombaugh,
P. J. Brown,	Mary M. Sterling,	R. K. Binkley,
W. A. Adams,	S. H. Hill,	Maggie Miller,
Henry J. Frantz,	R. F. Mallott,	E. L. Yoder.
D. F. Ramsey,	Kate Yost.	J. K. Leedy,
D. Harrader,	Eli Hoover,	Furry & Replogle,
J. R. Denlinger,	M. D. Watson,	Jos. Livengood,
Lizzie Wampler,	D. J. Miller,	F. H. Frame,
J. W. Beer,	John Harley,	E. S. Miller,
N. T. Nininger,	Jos. L. Kimmel,	Benj. Musser.
Albert Myers	Benjamin Benshoof	A. J Hixson
E. W. Sterling	J. H. Swihart	S. W. Tombaugh
J. H. Thompson	E. J. Worst,	E. A. Maust,
C. A. Coler,	E. Berkley.	

WHO IS TO STAND AT THE HEAD.

We will give a half dozen Cloth Hymnodies to the church which shall have the largest list of subscribers to any one office by the first of June, providing it shall not be under forty.

To the church having the second list in length we will give one fourth dozen cloth Hymnodies, providing it shall not be under thirty subscribers. Persons competing for the first prize cannot take second.

For the third we will give one-fourth dozen (3) board Hymnodies, the list not to be under twenty-four.

Those competing for first or second prizes can not take the third, but transfers may be made at any time up to within fifteen days of the first of June.

The following is a list of the leading postoffices, as they now stand:

Waterloo, Iowa,	33	New Enterprise, Pa.,	26
Johnstown, Pa,	42	Falls City, Neb.,	24
Dayton, Ohio,	29	Huntington, Ind.,	18
Lanark, Ill.,	27	Covington, Ohio,	20
Ashland, Ohio,	22	Morrill, Kansas,	16
Berlin, Pa.,	20	Meyersdale, Pa.,	18

OUR PREMIUM LIST.

To invigorate our agents to greater efforts, and assist them in accomplishing more good, we offer the following premiums:

1. To the carpenter or builder who sends us the largest number of subscribers for the balance of the year, by May 1st, a set of Palliser's Useful Details. Price three dollars. Only carpenters and builders to compete for this prize. It is very valuable to mechanics in the above line. It contains outlines and patterns for everything from a moulding to a roof-stool.

2. To the person sending us the largest number of subscribers for the balance of the year, by May 1st, we will give a copy of all the publications advertized at this office, amounting to $4.34, including one morocco Hymnody.

3. For the second largest number of the same kind, we will give a year's subscription to the *American Agriculturist*.

4. For the third largest number, a morocco Hymnody.

5. For the fourth, a year's subscription to the Chicago Weekly *News*.

Any new subscriber or any old one renewing for the balance of the year, at $1.50, may select any ten cent item from our list, or any two or more making ten cents, in addition to the paper.

THE MESSENGER'S COURSE.

We call attention to several clippings from the *Gospel Messenger* of last week. We are very glad to see brother H. B. Brumbaugh take such a clearly defined stand upon the church property business. It is honorable, and in accordance with our time honored church tenets, and consistent with Gospel teaching. And if the German Baptist churches had been governed by such principles they would have spared their brotherhood much dishonor. The Brethren did not want to enter into litigation, and not in a single instance—to our knowledge—have they entered suit. They have offered to use the property jointly, or to buy or sell interests. And in cases where there were only a few of our members, we have make no claim, but have asked for the occasional use of the houses. If the Conservatives would have shown more kindness—the true Christian spirit—it would have been better for their cause. When people are so very exclusive and fearful of others it is taken as an indication of a doubt in the strength and safety of their cause or its defenders. And the inference is correctly drawn. If the German Baptists did not have an inward assurance of the weakness of their cause they would not be so fearful of the Brethren. When they were asked for the privilege of preaching in their houses, they should have said; "All right, let them preach; they cannot hurt anything." Instead of that, however, they conclude that it will never do: for if we let them preach all men will believe with them, and our order and usages will be lost, just as the chief priests and Pharisees said about Christ's preaching.

But to the property question. "Good morality ought to suggest an equitable compromise." And so say we, Henry. And it does appear there is something very wrong when professing Christians cannot settle their worldly matters without going to law about it, even if they do not belong to the same denomination. We think the world's people are bad when they quarrel and sue each other; but how much worse it sounds for professors of religion, and still more so when such professors make a specialty of not going to law as we do. We have plead with your people, from the beginning not to go to law or to bar the church doors, but to settle our differences upon Christian principles, by arbitration or compromise; but they will not. In Perry county, Ohio, where the Brethren have an organization, and support a minister, the German Baptists first barred the doors of the meeting-house; when the Brethren opened it and used it, they sued them at the law, and now by force of law, through a very doubtful legal course, have restrained the Brethren from using the house. We would not have our brethren swear and perform upon the wittness stand as did their bishops: Worst, Saddler and Arnold, for all the property in the church. In Cambria county, Pa., the German Baptists took the same course until they had put the Brethren into one hundred dollars of costs and twice that amount in other troubles, and then compromised the matter upon very unrighteous terms, to which our Brethren submitted rather than enter upon farther litigation. At North Liberty, Ohio, they are taking the same course. There we have a church of over one hundred and twenty; they have about eighty. Two out of the three original trustees are with us. The church had about three thousand dollars of money at interest. Our trustees held about eight hundred dollars of that money. We did not ask for any more, though we should have had fully one-half of it. Now the German Baptists have sued our trustees for certain of these notes, and have affirmed that they were "fraudulently obtained." This case is to come up at the May term of the Knox county court. We very much wish the matter could be amicably adjusted, and will guarantee any peacemaker that the Brethren will compromise for less than their just rights, rather than proceed with the litigation, even with good prospects of winning the case.

We feel as we do and take this earnest course through our paper, because we know, that, even though *our* people will pursue an honorable course, we must still suffer part of the disgrace, for people will call us all "Dunkards," and designate the cases, "Dunkard lawsuits," and make other reproachful remarks in regard to our profession. We hope therefore that the *Messenger* will join us in our efforts to stop the disgrace upon the fraternity. Let us advocate an amicable course. When it is found that there must be two separate organizations, and two days or times of worship, let represenative members from each be appointed, and let them agree upon a reasonable and equitable division of the property, or fix suitable and satisfactory dates for the use of the same by each. This would look like Christianity. If the *Messenger* will continue to advocate such a course, until it shall make its influence felt through the chuches, it will do a good work for Christianity, and save the denomination it represents from just censure from other sects who do not make as loud pretentions to mercy, charity and equity. May the Lord assist them in the good work.

Regarding the other item in response to W. M. Wise we have but little to say. It only goes to show that H. B. B. is not at heart in sympathy with the clothes ordinances, or the "order" rulings of his church, any more than we are. He evidently thinks the Gospel contains enough to govern Christ's people. So do we; but that is not the platform of the German Baptist church. Wise is the better represenative of the prevailing setinment of that body. Wise is one of the parties who caused the division in the church; who voted to expel Holsinger and Bashor; he was among the "forty," while H. B. B. was the "one." His church as a body does not believe that the Gospel of Christ is sufficient to govern the church. They believe just as firmly in the Annual Meeting, to interpret to them wnat the Gospel means, as the Catholics believe in their priests and the pope, to tell them what they must do. It is a humiliating fact, but it is a fact nevertheless. We have been among them long enough, and extensively enough to know what we are saying. It is true there are a number of churches which are free from this superstition, but the multitude that has so far controlled their conferences is of that kind. We hope the *Messenger* will stand up in all the strength of its christian manhood and join us in withstanding it, and uniting the entire fraternity of Dunkards upon our original platform: the Gospel the whole Gospel and nothing but the Gospel. To this end may God bless them. We rejoice at the sight of the least glimmering of light indicating the dawning of a better day; a day of Gospel light, Gospel liberty, and Gospel union.

QUERIES AND ANSWERS.

Some who are opposed to immersion, say that it was impossible to baptize the great multitude on Pentecost because there was not enough of water there. One man said that the jailer and his house were baptized in the prison, and he surely could not have been immersed, as it was not likely that they had water enough. How is that?

JOHN COX.

We believe we have answered this question, at least, in part before. When a good reliable witness tells us anything, unless we can prove it to be impossible we ought to accept it. This is an old argument with those who are opposed to immersion. The very fact that water was well known to be abundant in Jerusalem made it entirely unnecessary for the apostles to explain how and where it was obtained to meet the demands of immersion on that day. How could such a city as Jerusalem with its thousands of inhabitants exist without a supply of water? Then at the great feasts, which the Jews celebrated, and when tens of thousands were present, where and how was water obtained for the animals on which these worshippers rode? This would require much more water than did the immersion of a few thousand people. Then how about all the pools that we read of? Such ignorance as that shown by your informant is almost inexcusable. So the jailer and his house were baptized *in the prison*! Please ask for his authority. The Scriptures do not say so.

We were with the Brethren of Covington, Ohio, on last Sunday. We served at the funeral of a young daughter of brother and sister D. C. Ullery, in the forenoon. The services were held in the German Baptist meeting house, near which brother Ullery resides. We have forgotten the name of it. Brethren Michael Teeter and Crumrine live quite near the church. The funeral was largely attended. Brother D. D. Wine assisted in conducting the services, and we found it pleasant to serve with him.

Quite a cyclone passed through the place where the funeral was held, and the meeting house was unroofed and otherwise injured. Brother Michael Teeter's barn was torn away down to the sleepers, and the farming implements broken to pieces and scattered in all directions. Other buildings in the neighborhood were also injured, a large bridge of two spans torn from its foundations, twisted up and thrown into the river. Fortunately, we believe there were no lives lost or bodily injuries sustained.

In the evening we preached for the Brethren in the Baptist house, in Covington, to a very respectable audience for the short notice.

The following, from an exchange, we publish for the special benefit of those who are distressed over our faithful exposures of the errors and uncharitable conduct of those who have attempted to "lord it over God's heritage." That is a sham charity which can deal tenderly with wrong.

"Sweet charity"—what do you mean by it? Do you mean "sweet" toleration of what is bad? Do you mean "sweet" disregard of your wrong thinking and untrue doctrines? Do you mean "sweet" silence as to your errors and sins of conduct? Is he your ideal of "sweet charity" who "sweetly" winks at your follies and would sooner "sweetly" see you come to the woe of the transgressor, than cry halt! to your desires, or in any way hurt your feelings? If so, deliver us from him. This charity is too sweet. It is charity degenerated into mawkish sentimentality or something still worse; it is charity become uncharity. It is "sickish sweet."

Editorial Miscellany.

Brother John Mikesel, of Covington, is convalescing from quite a severe illness several weeks ago.

Brother A. E. Winters paid us a short visit a few weeks ago. He is principal of the Burbank High school, and we are told is quite popular and well liked by his patrons. He was accompanied by Mr. B. F. Hoover, a teacher of the Smithville schools.

Read the advertisement of the Brethren's Mutual Relief Association. Responsible men are at the head of it. Brother Isaac Leedy is a man of some means and of excellent character. We are not yet posted upon the practical workings of the Association, but hope to interview it before long.

We were obliged to lose over a day last week, assisting the Brethren of Knox county in preparing to meet the German Baptist law-suit. If it is any satisfaction to them to know that they are harrassing us they may take just that much to themselves on last week's account.

In nine cases out of ten the wisest policy is, if a man cheats, stop trading with him; if he is abusive stop his company: if he slanders you take care to live so that no one will believe him. The more quietly and peacefully we get on, the better. Under certain circumstances the "let him alone" plan works the best.

A great many timid and very careful people will kindly advise us to "take care." But it all depends what kind of a disease we are troubled with whether we should take it in large or small doses. If we are in the wrong or even a little doubtful, it should be taken in large doses. But if we are in the right, we should take it in very small doses.

We have had so many duties of late that we could not find time to collect our wonted amount of editorial miscellany. Just a day's absence from the office is made to tell on us. One can gather a great many straws in a day. And then the straws seem to be more plenty some weeks than others. When the reapers get into a hurry, then the gleaners have a better harvest.

"Some people," says Alphonse Karr, "are always finding fault with nature for putting thorns on roses. I always thank her for putting roses on thorns." If that kind of sentiment was more general among christians, it would be better for them. Instead of sitting down and grumbling about the misfortunes and trials we meet with, let us thank God for all the blessings we enjoy.

The long delay of brother Worst's report of the meeting in Lanark, was occasioned by the letter getting into a brother's Sunday pocket instead of Uncle Sam's mail bags. We think a committee should wait upon him. Will take the matter into advisement. In the mean time we apologize for him. He is a good brother, only he is a little forgetful sometimes.

A lady asked the Rev. John Newton, what was the best rule for female dress and behavior. "Madam," said he, "so dress and so conduct yourself, that persons who have been in your company shall not recollect what you had on." This will generally be the case where singularity of dress is avoided and where good sense and modesty are cultivated.

Writing from Harrisonburg, Virginia, March 31, brother Bashor says: "Last Saturday we met at the water side where five penitents were baptized into Christ, and up till this morning (Monday) fourteen more are awaiting baptism, and the interest in our meeting is growing deeper and more promising at every succeeding service. The Lord is certainly with us doing a gracious work. We will continue here over next Lord's day, and if the second week is to be as full of results according, as the first, this will indeed be a glorious work of grace. A larg number seem to be seriously counting the cost, and many are more than passingly serious. May God give the victory."

Not an additional name to add to our list of pledges this week. Are we to stop at forty-four instead of one hundred? Is our glorious and hopeful project to fail after all? Are there only forty-five valiant men and women in the brotherhood who can muster a company of five supporters of the EVANGELIST? Is it so? We will extend the time to the fourteenth of May by which time we hope to enroll a number of new volunteers. If we cannot reach very nearly the one hundred we will be obliged to sustain a heavy loss or return to the small size. We do hope we will not be obliged to do either.

Good news continues to come in from brother Bashor's field of labor. The latest we had was dated on the third instant, stating that six more came forward the night before, making twenty-eight during that meeting, and a glorious interest was still prevailing. And another blessed feature of the good news is that there are good hopes for brother Bashor's health being fully restored. The Lord bless him, soul, body and spirit. If his health should permit him to remain in the mission field glorious results would follow.